CHRISTS COVNSELL FOR ENDING LAW CASES.

AS IT HATH BEENE DELIVERED in two Sermons vpon the 25th Verse of the 5th of Matthew.

By

JOHN PRIDEAVX *Doctor of Divinity and Rector of Exceter Colledge.*

MATH. 5.9.

Blessed are the Peace-makers.

(4)

AT OXFORD,

Printed by Ioseph Barnes, Printer to the Vniversitie. 1615.

Math. Cap. 5. V. 25.

Agree with thine aduerſarie quickly, whilſt thou art in the way with him: leaſt thine aduerſarie deliuer thee to the Iudge, & the Iudge deliuer thee to the Seargant, and thou be caſt into priſon.

THeſe wordes (Worſhipfull and Beloued) are a part of that large and heauenly Sermon, which our *Saviour* made in the *Mount* to his *Diſciples*, and a great *multitude*, as appeareth in the firſt verſe of this Chapter. A learned man cals it, the *key of the whole Bible*, becauſe by it is opened, the ſumme of the *Old* and *New* Teſtament; and in that ſenſe my text may be tearmed, the chiefeſt *ward* of this *key*; as being that which firſt diſcloſeth, the corrupt *Gloſſes* of the *Phariſees*, and wherevpon our *Saviour* eſpecially inſiſteth. Who hauing ſhewed before, that the *ſixt commandement*, not onely forbiddeth *actuall murder*, (as the *Phariſees* would groſly haue it) but alſo *rayling words*, *diſcontented geſtures*, *raſh anger*, (as the ſeverall puniſhments declare, to which theſe things are liable) inferreth therevpon an effectuall exhortation, to *concord*, *loue*, and *charitie*, and firſt with their *Brethren*, in the two verſes going immediatly before.

Perkins in his expoſition of Chriſts Sermon in the Mount.

Ver. 22. Μετὰ, μετὰ, ὀργιζόμενος εἰκῆ, *vid. Beza Annot. ibid.*

Ver.23. *If then thou bring thy gift vnto the alter, and there remembrest, that thy brother hath ought against thee; leaue*
24. *there thine offering before the altar, and goe thy way first be reconciled to thy brother.* And secondly with their *Adversaries*, which is a higher step to perfection, in the words I haue read vnto you: *Agree with thine adversarie quickly whielst thou art in the way with him, &c.*

In hunc locum. 2 The learned seeme not to *agree* altogether about the sense and scope of these words. *St. Chrysostome* takes only the letter, and extends it alone to such contentions, as happen betweene *party*, & *partie, here in this world*, before *a civill Magistrate*; and of this mind also are *Theophylact*, and *Euthymius*, among the ancient; *Brentius, Pellican*, and *Kemnitius*, with some others, among the latter writers. But *Cyprian, Hilarie, Ambrose, Hierome*, and *Augustine*, with the rest of the *Fathers* and *Schoolemen*, expound parabolically, *the way, this life, the Iudge, Christ, the Sergeant, the Angels; the prison, Hell.* Both sences are true (saith *Abulensis*) but the latter more principall; whose opinion I the rather imbrace, because it tendeth to agreement, for which I labour. To omit therefore the curious discussing of the point, how, & by what reasons, both interpretations may stand, as fitter for the schooles, then this place: I take the words to be vttered by way of a similitude, whose *substance*, or latter part, commonly called ἀνταπόδοσις, is here omitted, as easie to be gathered, by the shadow, πρότασις, or former part expressed; it being vsuall in Scripture, and com-

Vid. Thoma Caten.

In 5. Math.

common talke; and in this particular enlarged, may carry this ſenſe. *If a creditour of thine, to whom thou art fallen in band, ſhould thereupon put thee in ſuit; the law is open, the Iudge muſt doe right, the penaltie is impriſonment: were it not wiſdome, therefore for thee to haſten, & agree, before it come to a triall, that ſo by drawing the court, thou mighteſt withdraw thy ſelfe from danger: The like is thy caſe here in this world, for brotherly reconciliation; whether thou bee wrong'd, or haue wronged, ſeeke peace, and enſue it, and that now, in the acceptable time, ſpeedely without demurs. For thou art way-laid by death, and knoweſt not how ſoone thou ſhalt be arreſted. If thou come out of charitie before Gods tribunall ſeat; the Angels are his Sergeants, hell his priſon, divels his hangmen, fire and brimſtone his racke; iudgement muſt paſſe, & execution ſhall follow; and then to deſire a compoſition will be too late.* So that here you ſee (Beloued) what both opinions yeeld, to further, and perſwade this Chriſtianlike agreement: the *firſt* from the *words*, in regard of *temporall damage*, the *ſecond* from the *meaning* to auoid *eternall vndoing*.

3 *The ſumme is an earneſt motiue to Brotherly reconciliation with all men,*

and conſiſteth as it plainely appeareth of theſe two parts

1 *A Precept. Agree with thine adverſary quickly whileſt thou art in the way with him.*

2 *A reaſon thereof*, in the words enſuing, *leaſt thine adverſary deliver thee to the Iudge, and the Iudge deliver thee to the Seargeant, &c.*

The *precept* (whereof only at this present by Gods assistance and your christian patience I intend to entreate) containeth in it these foure circumstances, the

1 Matter whereof. *Agree.*
2 Party with whom. *Thine adversary.*
3 Time when. *Quickly.*
4 The place where. *Whilest thou art in the way with him.*

Agree with thine adversary quickly, whilest thou art in the way with him.

Agree, as becommeth a *man*, *with thine adversary*, as it behoveth a *Christian*, *Quickly*, to shew thy *willingnes*, and *whilest thou art in the way*, to expresse thy *carefull providence*. For by *Agreeing* thou imitatest thy *Saviour*, *with thine adversary*, thou excellest the *Scribes* and *Pharisees*, *quickly*, thou out-strippest the *sluggard*, and *whilest thou art in the way*, thou preventest the dãger that is to come. And therefore giue me leaue once more to inculcate, and repeate againe. *Agree*, to saue thy *selfe*, with thy *Adversary*, to win thy *brother*, *quickly*, to redeeme the *time*, and *whilest thou art in the way*, to speed the better at thy iournies *end*.

4 *Agree*: The originall hath it in two words ἴσθι εὐνοῶν. Which *translators* contend, who should expresse most significantly. The *vulgar Latine* giveth it to this sence. [a] *Consent or thinke the same thing with thine adversary. Erasmus*, [b] *beare him good will. Castalion*, [c] *Cõpound. Vatablus*, [d] *See thou come to an agreement*. The *Syriac*, [e] *be desirous of his friendship*. An old translation which S[t] *Augustine* seemeth to approue, [f] *accord, compound*,

[a] *Esto consentiens.*
[b] *Habeto benevolentiã.*
[c] *Compone.*
[d] *Fac convenias.*
[e] הויה מתאוא
[f] *Esto concors.*

pound, or *make a full attonement*: which is also liked *by Beza*, and in effect is the same with his: *g be friends*; *let there be a perfect reconciliation*, see there be an end *of all brabbles betwixt you*. For wee are not onely advised (saith he) *to wish well to our adversary*, and there let it rest; *but to go to him, talke with him, conclude with him*, and as St *Luke* hath it, *Chap. 12. 58. Deliver our selues from any thing he hath against vs*. All which is included in this one word *agree*, & yeeldeth this maine *doctrine* besides many other.

g *Esto amicus. Nec monet tantum vt animo benè velimus adversario, sed vt cum eo transigamus, &c.*

That it is a necessary duty for every true Christian to seeke reconciliation. Luk. 12. 58.

A *necessary duety* (I say) of *every true Christian*, not only coldly to admit, or to be content it should be so: but also earnestly to seeke, faithfully to bring about, and ioyfully to embrace, an absolute, hearty, and brotherly reconciliation.

5 The proofes whereof are so many, & pregnant throughout all the booke of God, that whatsoever is there written, may serue for a testimony. All the *long art* of *Divinity*, is comprised in this one *short* word *loue*. As the Apostle observeth, *Gal. 5. 14. Loue the Lord thy God, is the first and great commandement*; and *loue thy neighbour*, is *the second like vnto this*; *vpon which two hang the whole Law and the Prophets*, *Mat. 22. 40*. In regard whereof, the chiefe *subiect* of our *Saviours praier*, was *vnity*, *Ioh. 17. 21*; his chiefest *legacy*, *peace*, Ioh. 14. 27. And *by this shall all men know* (saith he) *that you are my disciples, if you loue one another*. Ioh. 13. 35. For as there is *one body, one spirit, one Lord, one faith, one baptisme*

Gal. 5. 14. Mat. 22. 40. Ioh. 17. 21. Ioh. 14. 27. Ioh. 13. 35.

Eph. 4. ver. 4.5.6. tisme, one God and father of all, who is aboue all, and through all, and in you all: so it behoveth the members of this *body*, the *guided* by this *spirit*, the *servants* of this *Lord*, the *partakers* of this *faith* and *baptisme*, the *worshippers* of this *God* and *children* of this *father*, with

Ib. ver. 2. *all humblenesse of minde*, and *meekenesse*, and *long suffering* (as the Apostle exhorteth) *to support one another through loue, endeavoring to keepe the vnitie of the spi-*

Cap. 25. 1. *rit in the band of peace. Three things* (saith the wise son of *Syrach*) *reioyce me, and by them, am I beautified before God and men: the vnitie of Brethren, the loue of Neighbours, and a man and his wife, that agree together.* And therefore ever will bee remembred that good minde

Gen. 13. 8. of faithfull *Abraham*, *Gen. 13. 8.* who to cut of all *debate* betwixt his *heard men*, and *Lots*; disdained not to goe, the *elder* to the *younger*, the *vnckle* to the *Nephew*, the *worthier* to the *inferiour*, in this kindest maner. *Let there be no strife I pray thee betweene thee & me, neither betweene mine herdmen, and thy herdmen, for we are brethren.* The like was *Iosephs* counsell to his de-

Gen. 45. 24 *parting brethren. Gen. 45. 24. Fall not out by the way.*

Act. 4. 32. And *the multitude* of the first *Christians Act. 4. 32.* are said *to be of one heart, and one soule*, in regard of the faithfull agreement which was betweene them.

Ser. 2. Qui pacem cordis, oris, & operis, non habet, Christianus dici non habet, &c. Wherevpon *the Author of the Sermons, ad fratres in Eremo*, sticketh not to inferre, *That he that in heart & word, and worke, contendeth not for this agreement, cannot be called a Christian. He that resteth not on this foundation, setteth his life and foot in slippery places, sayleth in a tempest, walketh in a ruinous cliffe, soweth on the sand,*

the

the *new Ieruſalem* being not a place for *quarrellers* (as S. *Baſil* grauely obſerueth) but an *inheritance* and reward for *gentle natures*.

6 A leſſon (*Beloued*) for theſe *contentious* times, and *dog daies* of ours, to remember vs, what we are, whō we ſerue, what is expected of vs, and how little wee performe. The *mercileſſe debtour* in the *Goſpell*, ſhould be a paterne vnto vs all. Who for *taking his brother* by the *throat*, and exacting (as it ſhould ſeeme) no more, but his owne, receaued this doome of his maſter: *O euill ſeruant, I forgaue thee all the debt becauſe thou prayedſt me, ſhouldſt not thou alſo haue had compaſſion* on thy *fellow ſeruant, euen as I had pitty on thee*? But wee are ſo farre, either from feating ſuch *iudgements*, or imitating *this pittie*, that like *Iſhmaell* (almoſt) we are become *Wildmen, his hand againſt euery man, and every mans hand againſt him*, ſo farre from *ſeeking* this *brotherly reconciliation*, that being ſought vnto, we will ſcarce heare of it. But alas (ſelfewild & inconſiderate man?) little doſt thou marke, the ſteps thou treadeſt, or the downefall of this way, wherein thou poſteſt. Shall thy God bee called the *Author of peace*, and wilt *thou* coutinue a *maintainer of diſſentiō*? ſhall he receaue thee, who reiecteſt thy *Brother*? or ſuppoſe thou wilt *agree* with him, who *quarrelleſt* with his, and thine owne fellow members? No, no, (Beloued) he hath taught vs otherwiſe. Our treſpaſſes are forgiuen vs but with this condition, *as we forgiue them that treſpaſſe againſt vs* Where is thine aduerſary (ſaith he) whoſe iniuries like the *bloud of Abel*

Mat. 18. 32

Gen. 16. 12

Gen.43.3. cry vnto me for vengeance, neuer looke mee in the face except your brother be with you. So true is that which *Pellican* hath on this place obserued. *None experieris Deum tibi propitium, nisi proximum sentiet te sibi placatum.* Thou shalt not find that God is pleased with thee, before thy neighbour perceaue, thou art reconciled vnto him. For as the spirit of man (it is an old Authors similitude) *never quickneth those members that* Serm.2.ad fratres in eremo *are cut asunder or broken, vntill they bee ioynted againe, and set together: so the spirit of God never giueth life to vs, except we be bound together in the bond of peace.* This 1.Tim.2.8. prepareth vs to prayer, which must be *without wrath*, Iam.1.21. it fitteth vs to heare, which must be with all *meekenes*, it prouideth vs for the Lords supper, who accepteth Mat.22.12 no *guest* without this *wedding garment*. Though thou 1.Cor.13. speake *with the tongues of men and Angels*, hast the *gift* of *prophesie, knowest all secrets, canst remoue mountaines, giuest thy goods to the poore, and thy body to bee burned, all this is but sounding brasse, and tinckling cymbals.* Vaunt of no such offerings at the Lords altar, before thou *goe*, and be *reconciled to thy brother*. Goe (I say) not expect when he wil come vnto thee, nor tarry till thou happen to meet him; but seeke him out of purpose, enquire for him, commune with him. And Dialog.l.4. where thy presence cannot, thy desire of peace (saith *Gregory*) must performe that office. Satisfie him in thought, whom thy thoughts haue wronged, in words make amends, for thy iniurious speeches, as also for thy deedes, let thy deeds recompence. For why should our stubbornesse so farre ouermaster vs,

as

as to make our beſt ſervices vnacceptable to our king and maſter? ὦ τῆς ἀγαθότητος; O the admirable benignitie, and vnſpeakable goodneſſe of God (ſaith that golden mouthed father *Chryſoſtome* on this place.) He deſpiſeth his owne *worſhip* to maintaine thy *charitie*, he will not be *found* of thee, till thou haſt *ſought* this *reconciliation*. Never pray, come not at Sermons, worſhip me not at al (ſaith our Lord God) *what haue I to doe with your appointed feaſts and ſolemne aſſemblies?* my ſoule hateth the oblations of ſuch, as ſoſter, or bring with them, hatred in their ſoules. Wherefore (*Beloved* brethren) let vs ſtudy to agree, that we may be beloued, and ſeeke peace here, that we may enioy it in *heauen*. The very graſhoppers can goe forth *quietly altogether by bands* (as the wiſeman telleth vs) and the *kingdome of Satan is not deuided againſt it ſelfe*. Now if you will further knowe the party with whom wee are thus to agree, it followeth: *Thy Aduerſarie*] which is the *ſecond circumſtance* I before propoſed, and commeth here in order to bee likewiſe handled. Prov. 30. 27. Mat. 12. 26

7 *Agree with thine Aduerſary.*] The word ἀντίδικος in the originall is not ſo largely taken, as *aduerſarius* in the latine, which may ſignifie any kinde of enemy: but rather as wee tearme in *Engliſh* in our law-matters, the *plaintife* in regard of the *defendant*, or the *defendant*, in reſpect of the *plaintife*, to be an aduerſarie. *Aduerſarius litis* (ſaith *Bellarmine* in a paſſage vpon this place) *non iniuriæ*: an Aduerſary not ſo much for an iniurie offered, as in a triall to be had; and therfore *Lib. 1. de purgat. c. 7.*

may not so properly bee expounded an *enemie*, as a friend or neighbour of ours, with whom wee haue a case in controuersie. What is answerable to this in the similitude, diuers are of diuers opinions. Some would haue this *Aduersary* to be the *Deuil*, as *Origē*, *Euthymius*, *Theophilact*, with whom wee are to agree, (as St *Hierome expounds it*) by renouncing him wholy, as our promise was in baptisme, & so shaking him off, that hereafter before the Iudge of heauen, he may haue no action against vs. But *Caluine* confutes this mainely: following herein St *Augustine*, whose argument is from the Greeke word ἴσθι, *be friends*, or *a well-willer*: but betweene the *Deuell* & *vs* there should be no such commerce, or familiaritie. Others by *aduersary* vnderstand the *flesh*; this also liketh not St *Augustine*, neither St *Hierome*, who thinke it hard, that the spirit should agree with the flesh, which euer lusteth, and rebelleth against it. St *Ambrose* would haue this aduersarie to be sinne; but what peace, or composition should be with that, which we are bound by all meanes, to root out, and extinguish? Others therefore come neerer the truth, as *Athanasius*, *Augustine*, *Gregory*, & *Beda*, who would haue this aduersarie to be either *God*, or his *law*, or our *owne consciences*. And surely the best way it is for vs to curry fauour with these, whiles opportunitie and time is graunted vs. Yet I take the exposition of *Hilary*, *Anselme*, & St *Hierome*, to be more naturall for this place; who go no further then the letter, but by *Aduersary* vnderstand *Dominū libri, quod est commune nomen vtriq; parti litiganti*, (as

Vid. Bucaseni. Enarrat. in 5. Math. & Beaux-am Harmon. Euang. Tom. 2. pag. 202. Lib. 1. de serm. Dom. in mont. cap. 22.

Tre-

Tremelius notes on the *Siriack* word,) any man that hath ought against vs, or we against him; importing no other thing, but that the offender should seek, and the offended embrace, any Christianlike agreement, without running to extremities. Wherevpon I ground this generall doctrine:

That the going to law of Christians, where a good ende in private may be hoped for, or had, is contrary to that course of proceeding, which our Saviour here prescribes in Judiciall causes.

8 A doctrine depending on the former, but yet in such a sort, that wheras there I insisted in generall, vpon the matter to be sought, here I declare in particular, the manner how to find it: especially in such cases, as breed the greatest iarres. Wherein I would not be mistaken, as though I went about to taxe such courses, or vocations, as our commonwealth alloweth; or held all publike trials before a civill Magistrate, vnnecessary. No; my text cleane dasheth such *Anabaptisticall* conceites, wherein I finde an *accuser*, a *Judge*, a *Sergeant*, a *prison*, and all approved. My purpose is therefore onlie to shew, what mutual moderation should be practised of vs all, in our private differences and affaires. For as not to agree in such, dissolveth the bands of charitie: so in wickednes to consent with a nie, is felonie, treason, or conspiracie. So *Herod* and *Pilate* were made *friends*, *Luke* 23.12. but yet continued *enemies* to our *Saviour*. *Cutpurses consent*: but it is to doe a *mischiefe*; and such cordes never hold longer, then the *strangling* of their *masters*. But our Luk. 23.12. Prov. 1.14.

causes should be *lawfull*, in which wee should *agree*, & *personall*, which wrong not *estates*, and of that nature, which neede not so tedious a travasing. Of which the
1.Cor.6.7. Apostle speaketh. *1.Cor.6.7. Now therefore, there is vtterly a fault among you, because you goe to law one with another, why rather suffer you not wrong? why sustaine you not harme?* See how earnestly he presseth that, which
Mat.5.40. our *Saviour* before had preached, *Mat.5.40. If any man will sue thee at the law, & take away thy coate, let him haue thy cloake also.* That is, rather then seek private revenge, which belongeth vnto the *Lord, and not to thee*, be content to loose a garment, or more of thy temporall
In Mat.c.5.hom.11. goods, for he easilie contemneth such (saith *Chrysostome*) who hopeth for *eternall treasures* in heaven. He
Gen.39.12 will leaue his *garment* with *Ioseph*, in the hand of his *mistresse*, to escape vnspotted with the vaile of honesty. And if we must forgoe such necessaries, (saith St *Augustine*) as *coat* or *cloake*, or the like for quietnesse sake: how much more should wee contemne things of lesser value, (especially at the command of such a *Lord* and *Master*, who will certainely see we shall bee no loosers by it.

9 This is *counsell* (Beloued) of the *great law-giuer* not varying with the times, but as a law of the *Meedes*
Hest.1.19. and *Persians*, that *altereth not*. Which if we could bee content to follow by curbing, and overtopping, our impatient affections: would saue vs much travell, great charges, hot bickerings, infinite discontents, & ever end our causes to our truest advantage. Wee
Plutarc. in Pyrrh. read in *Plutarch* in the life of *Pyrrhus*, of one *Cyneas*, a man

man of great imployment about that king, who vnderstanding that at the *Tarentines entreatie*, the king his master was resolued to make war on the *Romans*, tooke occasion to discourse with him in this sort. It is reported (O king) (saith hee) that the *Romans* are great warriers, and haue large command of puissant nations, put case wee overcome them, what benefit shall wee get thereby? *Pyrrhus* answered, that is a question, which few wise would aske, why then, *all Italy* and *Greece* are straight at our commaunde. *Cyneas* pawsing a while, replied: but when we haue *Italy, and Greece*, what shal we doe then? *Pirrhus* not finding his meaning; *Sicily* (saith he) thou knowest is hard adioining to vs, and verie well may be our next conquest. But having that (quoth *Cineas*) shall our warres bee ended? That were a iest (quoth *Pyrrhus*) for who would not then to *Affricke*, and so to *Carthage*; the passage is not dangerous, and the victorie assured. True indeede (saith *Cineas*) but when we haue all in our hands, what shall we doe in the end? Then *Pyrrhus* breakes out a laughing, we wil then good *Cineas* (quoth he) *be quiet, and take our ease, and make feasts every day, and be as merry one with another as wee can possibly.* Then *Cineas* hauing that hee would, thus closeth with him, and *what letteth vs now (my Lord) to be merry, and quiet together, sith wee enioy that present without further travell, and trouble, which we are now a seeking with such bloudshed and danger; & yet we knowe not whether ever we shall attaine vnto it, after that we haue suffered, and caused others to suffer, in-*

finite

finite sorrowes and calamities. The application is so manifest, that I need not stand vpon it. For aske but our contentious wranglers what they ayme at by their going to law, and their vexing one another: their answer can be no other but to *right themselues*, that at length *they may liue quietly.* But *quiet* thy bosome enemies at home (whosoeuer thou art) and thy cause shall be ended, before the action be entred. For

Pro.13.10. *through pride man maketh contentions*, *Prou.13.10.* couldst thou but once take order, with this malitious affectiō, twere easie to compound, with thy greatest aduersarie? But thou canst not be so *base* as to yeeld vnto him; and yet wilt thou be so *base* as to yeeld vnto the Diuell? Harken to the blessed *Apostle, let not the sunne goe downe vpon thy wrath*, Eph. 4.26. and it immediatly followeth, *neither giue place vnto the Deuill.* But thine *aduersary* prouokes thee to *strife*, and thou canst not endure it; but thy *Saviour* commaunds thee to *agree*, and wilt not obey him? But should I loose mine own to buy his favor? But wouldst thou wreck thy anger, to loose a kingdome? *Loue suffreth all things, it beleeueth all things, it hopeth all things, it endureth all things, it seeketh not its owne, but the things that are of God.* If thy cause be good, and thy conscience vnspotted, thou hast an *aduocate with the father Iesus Christ the righteous.* This was the *kings attourny*, that *David retained*, Psal.35.1. *Plead thou my cause (O Lord) with them that striue with me, and fight thou against them, that fight against me.* But wee must haue *write* vpon *write*, and *action* vpon *action*, to vndoe our selues, that

Discordia filia inanis gloriæ Greg. Moral.l.21 c.31. Aquin. 2ª.2æ.q.37. art.2.

Eph.4.26.

1.Cor.13.7

1.Ioh.2.1.2

Ps.35.1.

we may vex our brethren, *Eseck*, and *Massa*, and *Meri-* Gen. 26.
bah, the *waters of strife*, and contention, are those wee Exod. 17.
delight to drinke of, the gentle *Shiloah* runneth too Esa. 8. 6.
softly for our turbulent humours: whose counsel doe
we follow in this (Beloued) but only his, who was a
liar, and a murtherer from the very beginning? are we Psal. 100.
sheepe of the *Lords pasture*, and yet like dogs, and swine
will be barking, and biting one another? and shal that
servant speed well at his masters comming, who is
taken molesting and smiting his fellow servants?
Hence therefore let *Talebearers*, and those *Attournies*
learne, who set neighbours together by the eares, & Luk. 12. 45
egge them onward to contentions, whose *Appari-*
tours and *Agents* they be. For if blessed bee the *Peace-*
makers, for *they shall be called the children of God*, then
cursed be such *Brawlmakers*, for they shall bee called Mat. 5. 9.
the *Children* of the *Divell*. But of you (deare Christi-
an brethren) I am perswaded better things; you haue
learned of the *wise man*, *Prov. 17. 14. that the begin-* Pro. 17. 14
ning of strife is as the *opening of waters*, which will
quickly drown, if they be not stopped. Take vp there-
fore such contentions, as now, or at any time shall a-
rise amongst you; conferre together, lay aside all ma-
lice, vse the helpe of your neighbours, and all other
good lawfull meanes. *What? is it so that there is not a*
wise man among you? no not one that can iudge betweene
his brethren? but a brother goeth to law with a brother (as
the *Apostle* complaineth of the *Corinthians*) and I 1. Cor. 6. 5.
may adde most commonly for a matter of small mo-
ment. Rather make a *friend* of thy *aduersarie*, to ioine

with thee in league against thy spirituall enemies, & that *effectually*, and that *quickly*, without any further prolonging; which is the *third circumstance* I obserued in the precept, and will quickly here by Gods grace, and your Christian patience, indeavour to run it over.

Ταχὺ. 10 *Agree with thine Adversary quickly*] *maturè*, saith *Castalion*, *citò*, say the other interpreters, all commeth to one, *seasonably*, or *presently*, the present being ever most seasonable. Because in actions of this nature, the contrary to our common proverb is found most true, *the more hast, the better speed*, whēce I gather that *Delay in any Christian duty is alwaies dangerous*.

To *die* well (saith one) is a *long art* of a *short life*, and a *speedy beginning*, is the *shortest cut* to this *longest art*.

2. Cor. 6. 2. *Behold* (saith the blessed Apostle) 2. Cor. 6. 2. *now is the accepted time, behold now the day of salvation, & to day if yee will heare his voice harden not your hearts*, but *ex-*

Heb. 3. 13. *hort one another daily, while it is called to day*, Heb. 3. 13. There is a σήμερον or a νῦν, to *day*, or *now*, in all the *mandats* almost of the *king of heauen*. So the Prophet *E-*

Esa. 55. 6. *saiah's search, Esai, 55. 6.* our *Saviours watch, Mar. 13. 37*

Mar. 13. 37 the *Wisemans memento, Ecclesiast. 12. 1*, containe no other thing, then that wise sonne of *Syrach* so much

Eccl. 5. 7. beateth vpon, *Ecclesiast. 5. 7. make no long tarrying to turne vnto the Lord, and put it not of from day to day*; Al *excuses* are *refusals*, and *delaies* are *denials*, when our *Saviour* saith vnto vs, *come and follow me*. For though his mercy afford vs often times many yeares to repent; yet his *iustice* permits vs not one houre to *sin*.

Pec-

Peccanti crastinum non promisit (saith *Gregory*) he promiseth not to morrow to the offender, who is alwaies ready to forgiue the penitent. And therefore *Mathew* was no sooner called *Mat. 9. 9.* but presently he *arose and followed*. *Hastely* came *Zacheus* downe from the *tree*, and *receaued* our *Sauiour ioyfully*, when notice was once giuen, that hee would bee his guest that day, and no sooner had hee looked backe vpon *Peter*, *Mat. 26. 75.* but *hee went out* (saith the text) *and wept bitterly*. Mat. 9. 9. Luk. 19. 6. Mat. 26. 75

11 I wil not stand longer, for the proofe of a point so evident, but come to apply it to our selues. These things *are written for our instruction*, to admonish vs to beware, how wee deferre our repentance. It is strange to obserue our shifts herein, how cunningly we can cosen our selues, and abuse Gods long suffering, for our lōger sinning. But had we but the grace to consider what true conversion is, & the manifold difficulties that alwaies crosse it; most evidently it would appeare, that all these are augmented, and strengthned by delay, and that by this deceit more doe perish, then by all the guiles, and subtileties of Satan besides. For better considereth that old serpent, then wee doe, how that *one sinne draweth on another*, how *he that is not fit to day, will be lesse fit to morrow*, how that *custome groweth into nature*, and *old diseases are hardly cured*. He knoweth the longer we persist in sinne, the more God plucketh his grace & assistance from vs. Our good inclinations are the weaker, our vnderstanding the more darkned, our will the more

perverted, our appetite the more disordered, all our inferiour parts & passions, the more strengthned, & stirred vp against the rule of reason; whereby his footing is the stronger, and our ease the more desperate. Last of all, he is privie to the *vncertaintie*, and *perils* of our life, to the *dangers* that may *befall vs*, to the *impediments* that wil alwaies crosse vs: so that if once he winne vs, to *delay a little*, hee doubteth not but to *giue* our whole time from vs. Now shall we see this net, & yet be entangled? knowe this guile of this old writhing serpent, & yet never endeavour to prevent it? Most commonly there is no man so *yron-hearted*, but he hath a purpose in time to amend his life: and whē he seeth another to liue religiously, and heareth the cōmendation of the Saints of God; he wisheth in his heart he were also such a one, and groneth oft-times in conscience, that he hath never endeavoured so to be. But alas (my good christian brother) what letteth at this instant, that this course should not be taken? What inconvenience would follow, if presently this were practised, which for ever should doe vs good? Thou shouldest prevent the *evill day*, which suddenly may *overtake thee*; thou shouldst haue thy *lamp* ready, whensoever the *bridegroome passeth* by *thee*, thou shouldest be *furnished* of a *wedding garment*, whē the *master* of the *feast* commeth to take notice of thee. The outward pleasures which thou seemest heere to abridge, should be recompenced in this life, with the peace of conscience, and hereafter with eternall felicity. And if for the present by such meanes, thy gaine

be

be neglected, thou shalt surely finde the increase another where. Now, can there bee a waightier matter then thy salvation? Seest thou not by *others ruines*, the *vncertainety* of thine owne estate? And are not these things true, which out of Gods sacred worde I haue proved vnto you? What senslesnes is it then for vs (Beloved) to make that the taske of our old age, which should be the practise of all our life, and to settle our *everlasting*, our *only*, our *surest* making or marring, vpon so tottring, and sinking, and sandy a foundation? We see, and know by experience, that a *ship*, the longer it *leaketh*, the harder it is to be emptied: a house, the longer it goeth to decay, the worse it is to repaire: or a naile, the farther it is driven in, the harder it is to plucke out againe. And can we perswade our selues, that the trembling ioints, the dazeled eies, the fainting heart, the failing legs, of vnweildy, drouping, and indisciplinable old age, may empty, repaire, plucke out, the leakes, and ruines, and nailes, of so many yeares, flowing, failing, and fastening? But suppose we came to that age, (which is an extraordinary blessing of God and not granted to many) and retaine in it that vigour, which happeneth to very few, & enioy that grace of God, which now, and heretofore wee so often haue despised: Imagine (I say) the best that may be hoped for, that thou mayest haue *time* hereafter to repent, and *ability* to vse that *time*, and *desire* to vse that *ability*, and *grace* to prosper that *desire*: wherby thou mayest vanquish *Satan* at the *strongest*, when thou thy selfe art at the weakest; yet consider

herein thy foolishnes, which in matters of lesse moment, thou wouldest be loath to commit; each day thou knittest knots, which once thou must vndoe againe, thou heapest that together, which once thou must disperse againe, thou eatest and drinkest that hourely, which once thou must vomit vp againe, to omit thy vngratefull dealing with thy Lord and Master *Christ Iesus*, whom thou servest thus at length with the *Devils leavings*, and then (forsooth) we will turne to be religious, when time will scarse permit vs, to be wicked any longer. We see therefore (beloved brethren) the *waight*, and *importance* of this one
Ioh. 11. 9. word *quickly*. Though there *be twelve houres in the day, wherein men may walke*, no wisedome it is for vs, to post over our repentance to the last cast. *Non semper manet in foro paterfamilias* (saith St *Augustine*) The *Lord* of the *vineyard* is not alwaies in the *market*, to set thee *a worke*, and no marveile (saith St *Gregory*) if at
Ser. 1. de Sanctis. *the last gaspe he forget himselfe*, who in *all his life neglected* to *remember God*. Let vs attend therefore to *open*,
Act. 24. 26. when it pleaseth him to *knocke*. And not (as *Felix* did *Paule*) so answere his messengers; *goe thy way for this time, and when I have convenient time, I will call for thee againe*: but rather with *David* to bee *ready*, when he saith *come*, presently to reply, *Loe I come*. When he
Ps. 27. 8. saith *Seeke my face*, to eccho immediatly againe, *Thy face Lord will we seeke*. *Samuels* answere must be ours
1. Sam. 3. 10. at the first call, *Speake Lord for thy servant heareth*: and that not only *quickly*, but also when we are *in the way*, which is my fourth and last *circumstance*, before observed

ſerved, and commeth now briefly in the concluſion to be conſidered.

12 *Agree with thine Adverſary quickly*] ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, which al tranſlate, *whiles thou art in the way with him*. Alluding perchance, to countrymen (ſaith *Illyricus*) who came ſome diſtance for iudgement, from their houſes into the city, in which they had fit opportunity betweene themſelues to diſcuſſe and take vp all matters. But citizens (in my opinion) haue no leſſe, they dwell neere together, and may more conveniently meete, & daies of hearing come not ſo faſt, but ſpace, and place may be had, to compoſe in good ſort ſuch buſineſſes. But figuratiuely in *Scripture*, this word *way* hath 3. eſpeciall ſignifications. Firſt it is taken for doctrine, as Pſal. 23. 3. *Shew me thy waies O Lord, and teach me thy paths*. Which hebraiſme the *Schoolemen* haue taken from the *Arabians*, when they put *viam Thomæ*, or *viam Scoti*, for *Thomas*, or *Scotus* doctrine. Secondly, it ſignifieth the manner of *liuing, counſels, behaviour*, or *endeauours* of men: ſo Gen. 6. 12. *all fleſh had corrupted his way*: that is their *manners*, and the *Lord knoweth the way of the righteous*, Pſal. 1. 6. that is, the *counſels, actions*, or *endeuours* of the *righteous*, or wicked. Laſtly, it is taken for a *mans life*, as Ioſhua 23. 14. *this day I enter into the way of all the world*; and ſo in this place, *whiles thou art in the way with him*: that is, in the daies of this *thy pilgrimage*, whiles thou *art aliue*. Which directeth vs eſpecially to this concluſion, that

Pſ. 23. 3.

Gen. 6. 12.

Pſal. 1. 6.

Ioſh. 23. 14.

After this life there remaineth no place for repentance,

or

or reconciliation.

12 For *alia est* (saith *Musculus* on this place) *præsentis, alia futuræ vitæ conditio.* The *condition of this life*, and the next, *are not both alike.* Here there may be had a composition; but there the Iudge will proceed according to law; as the next words following my text do sufficiently confirme, *thou shalt be cast into prison, and thou shalt not come out, vntill thou hast paid the vtmost farthing.* Here is no mention at all of *pardon*, but all of *payment*; pay, or stay: infinite hath beene thy offence, and so must be thy punishment: not a *dogge to licke a sore*, not the *tip of a finger* dipt in *water*, to *coole a tongue* can be there obtained with an ocean of *teares*: How much lesse *Indulgẽces*, or *pardons*, or *Masses*, or *Pilgrimages*, or any *Intercession* of the living, cã alter the estate of the *dead*? But of this hereafter in the reason, when wee come to speake of the *prison* which the *Papists* imagine to be their *purgatory*. Now a worde or two by the *way*, for applying this doctrine taken from the *way* mentioned in my text, and so I will commit you to God.

13 This may serue (beloved) to hasten that speedie *conversion*, which in the point before I so earnestly vrged. For if this *life* be the appointed *place* and no other, wherein this *quick reconciliation* is to be sought, and wrought; then all excuses are cut off, whatsoever the Divels sophistry, or mans backsliding tergiversations can imagine. Otherwise some peevish conceit, might humour it selfe with such an idle contemplation. There is a great space between heaven, & earth;

Gods

Gods iudgement ſeat, and the place we goe from; & can this be paſſed in a moment? Beſides, who can tel, whether my iudgement ſhall be immediate vpon my departing? may not others be firſt examined? may not I be repriued, till the laſt day of iudgement, and hauing that reſpite to be reconciled, ſo ſue out a pardon. But our *Saviour* meeteth with all ſuch humane fancies, and earthly cogitations. No (ſaith he) this *agreement* muſt not onely bee *quickly* in regard of the *time*, but alſo in *this life*, whiles *thou art in the way*, & thy *aduerſary with thee*, both together, in *reſpect of the place*. Inſt as that noble *Romane Popilius* dealt in his ambaſſage with king *Antiochus* (the hiſtory is recorded by *Livie*) he maketh a *circle* with his *rod*, and paſſe we muſt not the *compaſſe* thereof, till we haue fully reſolued on an abſolute anſwere. Such a *circle* we are all in at this preſent (Beloued) and behold an vrgent ambaſſage from the *king of kings*. *Peace*, or *warre*, *life*, or *death*, hell, or heauen, are to be determined on of vs, in this *inſtant* and *place*, and therefore let vs bethinke vs (I beſeech you) what to doe. Wee find here no certaine habitation, but only (as my text intimateth) a *way* to paſſe: this paſſage hath all the dangers, and more then can be imagined, The *Diuell* as a *thiefe*, the world like a *baud*, the *fleſh* like a *falſe brother*, to *aſſault*, entrap vs, & lead vs into vtter darkneſſe, every *breathing* we make, is the *ſhortning* of our life, and every *ſtep* we go, is the *haſtning* to our *graue*. Sands of the ſea, or Gnats in *ſommer*, or leaues in *Autumne*, are not more innumerable, then the heapes, & *Decad.* 5. *l.* 5.

swarmes, and mountaines of calamities, which are at very moment ready to fall vpon vs. And yet wee like
Gen. 19. 9. these outragious *Sodomites Gen. 19. 9.* will not suffer our brethren to *host* quietly by vs, but will *haue them out*, to quarrell, and deale worse with them, though *fire* and *brimstone* fall on vs the next day after. Good Lord, that man should so hardly bee brought to consider himselfe, and remember thee! and yet so quickly to ioine with his enemie, and maligne his brother, to forget, whose he is, whence he is, where he is, and which way he tendeth. We account him an *idle-headed fellow*, that will bee building in every *Inne*, where he may not dwell: a foolish pilote, that will be *anchoring* in every *creeke* where his businesse lies not: and a most desperate, and impudent theefe, that will stabbe when he passeth along, from the prison to his triall. Our practise is the like, but wee will not thinke of it. We *build* where we may not inhabite, anchor where we may not harbour, quarrell and fall out in that very way, nay in the very presence of that greatest *Lord cheefe Iustice*, who hath bound vs to the peace, both with our *brethren*, & aduersaries. And now cõsider, I beseech you (*Beloued*) would true men fall out in that way amongst themselues, where from every *bush* they may expect a *theefe*? or souldiours bee tumultuous, in such a garrison, where they ever stand in daunger of their mortall enemies? That be farre from vs who march vnder the banner
Gen. 4. 8. of the *King* of *peace*. Let it be the infamy of *Cain*,
Iudg. 7. 22. to *rise against his brother*, and the curse of the *Midianites*

mites, to ſheath *every man his ſword in his neighbours ſide*: and a iuſt imputation laid on *Ahab*, that he and *his fathers houſe had troubled Iſraell*. But let vs (beloved) according to our *Captaines command*, & precept, *loue one another, as he hath loued vs*. We are all *children* of the ſame heavenly father, children muſt *dwell* togi-ther, *members* of the ſame *body*, members muſt *grow* together, *ſheepe* of the ſame *paſture*, *ſheepe* muſt *feed* together, *ſouldiers* of the ſame *army*, *ſouldiers* muſt *march* together. Seeſt thou therefore a *bruiſed reed? breake* it not: or *ſmoaking flax*? quench it not: or a fainting ſoule? thruſt it not: or one that is fallen? trample him not. Reioice not at anothers croſſes, but feare what thou haſt deſerued, and what may be-fall thy ſelfe. Heareſt thou of a *Saules* overthrow? be-waile him with *Dauid*: though perchance hee hated thee, and ſought thy vtter vndoing. Hath a Lion kil-led a diſobedient Prophet? afford him in compaſſion, *Alas my brother*. *Brethren*, and children, and beloued, and babes, and friends, are the moſt frequent titles we are called by in Scripture. O let vs curbe our ſwel-ling affections, and endeavour to bee anſwerable to ſuch excellent appellations. *Archidamus* (as we read in *Plutarch*) being choſen an *vmpire* to recõcile two parties, who had ſworne ſolemnly to ſtand to his a-ward, gets them into *Minervaes* grove, and there en-ioynes them, that they ſhould never depart thence, till they had reconciled themſelues. O that my en-treatie now, might bee as his policie then, to bring you all here preſent to the like exigent, that this *mo-* 1. Kings. 18.18.

ment might be the *quickly*, and this *Temple* the very *way*, out of which you might never passe, without a full resolution for this Christianlike agreement. But this is his onely to effect, who hath commaunded it. should be so. *Paul* may *plant*, & *Apollos* may *water*, but it is thou (ô Lord) that must giue the *increase*. O thou therefore that art the *author of peace, and louer of concord, who giuest vnto thy servants that peace which the world cannot giue*, Incline (we beseech thee) our stubborne, and carnall affections, so to loue one another, as thou hast taught vs: that thy *eternall peace, which passeth all vnderstanding may keep our hearts and minds in the knowledg & loue of thee, and thy Sonne Iesus Christ our Lord: that the blessing of God Almightie, the father, the Sonne, and the holy Ghost, may be amongst vs, and remaine with vs now and evermore.*

AMEN.

THE SECOND SERMON.

MATH. 5. 25.

Least thine Adversary deliver thee to the Iudge, and the Iudge deliver thee to the Seargeant, and thou be cast into Prison.

SVch is the servile disposition of the sonnes of *Adam*, that in the ordinary passages of this life, *feare* more availeth then *loue*, to worke a consideration of their owne estates: according to that of the Prophet, Psal. 119. *Before I was troubled I went wrong, but now haue I kept thy word.* The reason I take to be, the *sharpnesse* of our *senses*, and *dulnesse* of our *vnderstanding*; this being more apprehensiue of *bitter*, then that of *sweete*. In regard whereof, an *iniurie* more galleth, then a *benefit* contenteth, and we remember to *revenge* the one, when we forget to be *thankfull* for the other. So sickenesse more thē health, crosses more then courtesies, imprisonment more then liberty, make a deepe impression. And *feare* (as the *Schooles* obserue) is *one of the foure principal passions*, that vsual-

Ver. 67.

Aquin. 1ª. 2ª. q. 25. ar. 4. ex Boetio.

ly overswayeth all our deliberations. Wherevpon the *holy Ghost*, the deepest searcher, and experteſt applyer, in all our affections, imperfections, infections, & defections, annexeth a penalty to his chiefeſt mandats. *Eate not leſt yee die*, Gen. 3. 3. *Commit not Idolatry, leſt thou be cut of*; Levit. 20. 5. *Watch, leſt he finde you ſleeping*; Mark. 13. 36. *Take heed, leſt he ſpare not thee*, Rom. 11. 21. It is his ordinary ſtile, to rouſe our *ſecurity*, and is here the *burden* of this *ſong* of *iudgement*. *Agree with thine Adverſary quickly whil'ſt thou art in the way with him, leſt thine Adverſary deliver thee to the Iudge, and the Iudge deliver thee to the Sergeant, and thou be caſt into priſon.*

Gen. 3. 3. Levit. 20. 5. Mark. 13. 36. Rom. 11. 21

2 In the vnfolding of the former part of this *text*, it may be eaſily recalled, that it was divided into a *precept*, and the *reaſon thereof*. The *precept* was there enlarged, according to theſe *foure circumſtances*. *The matter whereof, Agree*] the *party with whom*, thine *Adverſary*] the *time when, quickly*] the *place where, whileſt thou art in the way with him.* The reaſon now followes to be further followed, carrying with it (as it were) threats, and whips, to ſcourge onward the aſſent; as though in more words our *Saviour* had thus vrged it. *I haue adviſed you quickly to agree, whiles ſpace, and place is graunted, to take order in the day, before the night approach, and not to ſuffer your brabbles, to come to a ſcanning, after this life: but if your frowardnes be ſuch, as to admit no good counſell, ſee what will be the iſſue. Appearance without delay, iudgement, without partiality, impriſonment, without baile, wilbe ſtrictly exacted, and inflicted.*

Ioh. 9. 4.

stifled. Aduersary, Iudge, Sergeant, Prison, no way to be shifted, or escaped, twice deliuered, then cast, neuer to be reprieued, or eased. Thinke vpon these damages, before the action be entred, for all this will befall, if agreement preuent it not. And this I take to be the drift of our *Sauiour*, in the words I haue read vnto you. The *summe* whereof is

A Declaration, of the exceeding daunger, which attendeth the neglect of reconciliation.

And is here exemplified by three *circumstances*, drawne from the rigorous proceeding of the

1 *Aduersary*: in these words: *least thine Aduersary deliuer thee to the Iudge.*

2 *Iudge*. *And the Iudge deliuer thee to the Sergeant.*

3 *Sergeant*: *and thou be cast into Prison.*

Lest thine Aduersary deliuer thee to, &c. The *first*, includeth an *accusation*, exhibited by the *Aduersary*. The *second*, a *condemnation*, pronounced by the *Iudge*. The *third*, an *execution* performed by the *Sergeant*. *Facilis descensus Auerni.* He tumbleth with a witnes, whom the *Lord forsaketh*, & the *Diuell driueth*. From *Aduersary* to *Iudge*, from *Iudge*, to *Sergeant*, from *Sergeant* to *Prison*, so one in the necke of an other; that the *first* may checke our *impatience*, for abusing our *neighbour*; the *second*, our *arrogance*, in presuming on *God*; the *third*, our *securitie*, for not considering what may follow, all our *dulnesse*, *coldnesse*, and *benumb'dnesse*, in matters of the waightiest importance, that euer may concerne *flesh* and *bloud*. Giue me leaue there-

therefore (*Right worshipfull*, and *Beloued*) to summon our startling meditations, to take *some view* before hand, of these *fearefull Assises*; where we know not how *quickly* we all are to haue a *triall*. It is *Syracides* Cap. 7. 36. good counsell, Eccles. 7. 36. *Remember the end, & thou* Mar. 3. 17. *shalt neuer doe amisse*. Sometimes *Boanerges*, the *sons of thunder* (who preach iudgement) must as well bee Mat. 16. 17. heard; as *Bar-iona*, or *Barnabas* the sonne of a *Doue*, or Act. 4. 36. *consolation*. Let vs take therefore a copie of the *Declaration*, that our defence may be the directer, and first of the first, which is the *rigorous proceeding* of the *Aduersarie*, in these words, *lest thy Aduersary deliuer thee to the Iudge*.]

3 About the first *particle* in my *text*, which in the originall is μήποτε, some scruple ariseth, both for the reading, and meaning. The *vulgar* rendreth it, by *ne forte*, which the *Rhemists* retaine, in their, *lest perhaps*. Preferring such *broken cesternes*, before the *fountaines* themselues. But this is well corrected by *Erasmus*, Ioan. 25. (saith *Beza*) both here, and in divers other places. The word signifying properly, *ne quando*, least *at any time* (as our last translatours expresse it, and our former vnderstood it) without any *forte's*, or *peradventures*, Lib. 1. cap. 1 for which St *Augustine* first censureth himselfe, in his *Retractations*. Howsoever this *difference* may seeme exceeding *nice*, yet vpon it, are grounded *two* severall *interpretations*. *Sic tẽperauit*, (saith the *ordinary gloße*, In hunc locum. which *Hugo*, and *Lyra* follow) such a *moderation* is intimated, by this particle *forte*, that the *penitent* may hope for an *after remißion*, *& ideo dicit forte* (saith Gor-

Gorram) *quia potest fieri quod non. Avendado* wheeles on the same *biasse*, with *Thomas*, and the rest of that *side*, except the learned *Abulensis*, who mainly stops it. *This forte* (saith he) *is not put by way of doubting*; but as that in the third of *Genesis*; *ne forte moriamur*, or the like: in the 7. *of Mat. cast not pearles before swine, ne forte conculcent eas*; where there could be no doubt of the consequence, but that *man* should *dye*, & *swine* would trample such treasures. I should bee loath by playing too much the *criticke* on these particles, to be thought to read a *Grammer Lecture*. The reconciling (in my vnderstanding) is very evident, if wee take the exposition of the first, with *Chrysostome*, *Theophilact*, and *Euthimius*, in the *literall sense*, and of the latter, with *Cyprian*, *Hilary*, *Ambrose*, *Hierome*, and *Augustine*, with the rest of the *fathers*, and *Schoolemen*, in the *parabolicall*. For in the *processes* of this life, friends may interpose, or mony prevaile, or pitie sometimes hinder a iust prosecution; and therefore in regard of *men*, a *perhaps* may haue his place: but in reference to that greatest, and *last account*. *Ne forte*, is as much as *Alias*, which מן in the *Hebrew*, and דלמא in the *Syriack* translation, may very well also beare; as though the whole had beene thus connected. *Agree with thine Adversarie quickly, whiles thou art in the way with him*: otherwise, *or if thou neglect to doe it, thy Adversary will deliver thee to the Iudge, &c.* Secondly, by *Adversary* I vnderstand, not the *devill* with *Tertullian*, [a] *Origen*, and [b] *Theophilact*; nor the *flesh* with *others* mentioned by *S.* [c] *Augustine*; nor *conscience*, with *Atha-*

Ver. 3. Ver. 6.

In textum

Vid. Bucca. sen. & Bealias aux-am.

[a] *Hom. 35. in lucam.*

[b] *In cap. 12 Luc.*

[c] *Lib. de serm. dom. in monte. Bellar. l. 1. de purgat. cap. 7.*

thanasius; nor Sinne with S. Ambrose; nor the Holy Ghost, with Chromatius; nor God, or his law, with Gregory, Augustine, and Beda: although all these (as Buccafenus at large declares) may haue a good meaning. But (as I tooke it in the precept) with Hilary, Anselme, & S. Hierome, בעל דיניך, Dominum litis, either party contending, plaintiffe, or defendant. But here S. Augustine obiecteth, I see not by what meanes one man should deliuer another to that Iudge, before whom all are culpable: besides, put question I kill my Aduersary, can I then agree with him whiles wee are in the way, whom by such meanes I haue made out of the way? The answer of Abulensis, and Maldonate sufficiently cleereth the first; Least thine Aduersary deliuer thee, that is, least he be the occasiõ thou be deliuered. Nõ repræsentativè (saith Buccafenus) as though hee personally there should present thee with a Corpus capias, sed occasionaliter, which is Hugoe's word, be the occasion, why Christ should passe sentence vpon thee. For do not the teares oft run down the widowes cheeks, Eccles. 35. 15. and from thence goe vp into heaven? So Ioh. 5. 45. Moses is said to accuse, and S. Hilary on this place, Manens in ea simultatis ira arguet. The hatred shall accuse that remaines vnpacified. which if the case so stand that thou canst not personally appease, by reason of his death with whom thou shouldst agree; true repentance (saith Abulensis) may obtaine so much of God, who accepteth in such necessities, the will for the performance. Which answereth fully S. Augustines latter obiection, and giueth cleere passage to this doc-

Vbi supra

In hunc locum.

Ibid.

Ecclus. 35. 15.

Hilar.

trine

Etrinall proposition, that
The breaking of Gods law, by any sinne whatsoever, maketh vs lyable to eternall damnation.

4 For if the least iarre with our *adversary*, will beare such an action, what breach of *Gods commandement* can be exempted? Marke but the nature of the most *petty fault*, that ever was committed, and wee shall find it high treason against an infinite maiestie. For whether *sinne* bee a *word*, or *deed*, or *thought* against the *eternall law*, as S. *Augustine*; or a revolting from our alleagiance to Gods edict, as *S. Ambrose*; or a *straggling* from *a prescribed course* to a *due end, against nature, reason*, or *Gods word*, as *Thomas*, and the *Schools* define it; ever it includeth, a *rebellious contempt*, which by breaking the least commandement, setteth vp (as it were) a flagge of defiance, against the commander himselfe. Faile but in one point of the law; *Iam. 2. 10.* and thou art *guiltie* of all. Though *nō quoad conversionem ad creaturas*, (as the *Schoolemen* restraine it) yet *quoad aversionem à Deo*; (*as Zanchius* helps them out) *qui tàm contemnitur in vno præcepto, quàm in cæteris omnibus*. Wherefore the *wrath of God is revealed from heauen, against all vngodlines. Rom. 1. 18. because such a one hath stretched out his hand against God, and made himselfe strong against the Almightie. Iob. 15. 25.* This will further appeare by conferring but the *barke partes* of Gods *Maiestie, vvith mans vnvvorthynesse*, and the severity of the Iudge, with the *respectlesse presumption* of the offendour. For seeing that every sinne is to be esteemed,

Vid. Aquin 1. 2. q. 71. ar. 6.

Iam. 2. 10.

Aquin. 1. 2. q. 73. art. ad 1um.

De operib. Redemp. lib. 1. cap. 8. ad thes. 2.

according to the worth of the party, against whom it is committed, (as the same iniurie offered to a *peasant*, and a *prince*, standeth not in the same degree) hence it followeth, that the disobeying of an *infinite commander*, is an *infinite offence*, and consequently deserveth, a correspondent punishment. And howsoever, *an vnwise man, doth not well consider this*, and a
Psal. 92. 6. *foole, doth not vnderstand it*: yet certainely that is most true, which is observed *by one*, out of S^t. *Augustine*, that in every sinne we commit, as also in all other elections, there is ballanced (as it were) in the scales of our reason, here, an *omnipotent Lord*, commanding, for our *eternall good*, and there a deadly enemy, alluring to our *vtter destruction*. Where notwithstanding, such is our damnable ingratitude, and malicious stupidity, we will fully reiect, the *Lord of life*, &
Act. 3. 14. Lam. 1. 12. preferre a *murderer*. *Haue yee no regard all yee that passe this way*, behold and see, whom yee dayly pierce, and then tell me, what disgrace may be viler then this, or punishment to heavy, for such a contempt. The incomprehensible *ancient of daies*, almighty *Iehovah*, who made all things of nothing, by his *word*, and by the same, can reduce them to *worse then nothing* againe. Whose looke drieth vp the *deepes*, and whose wrath, maketh the *mountaines* to *melt*, the *earth* to *tremble*, the *rocks* to *rent*, the *heavens*, to *shiver*, *divels*, & *angels* to *quake* before him. Before whom al *kings*, are as *grashoppers*, all *monarches*, as *moalehils*, all beauty, base, all strength, feeble, all knowledge, vaine, all light, dimme, all goodnes, imperfect; in such a *case*,

with

with such an *opposite*, by such a *creature*, as man is, so extraordinarily *graced* by him, to bee *weighed* as *Belshazzar*, in *the ballance*, and *found to light*: This is that, which vrgeth his *mercy*, and kindleth his *royall indignation*. Sometimes (as it were) passionately to expostulate, *what iniquity haue your fathers found in me? Or haue I beene a wilderneſſe vnto Iſraell, or a land of darkneſſe?* Then to exclaime, *Heare O heauens, and harken O earth: for the Lord hath ſaid, I haue brought vp children, and they haue rebelled againſt me.* And go to the *Iles of Chittim*, and *behold and ſend to Kedar, hath any nation changed their Gods, which yet are no Gods? But my people hath changed their glory, for that which hath no profit.* Laſt of all, if a *man will not turne*, he will *whet* his *ſword* חרב חרב הוא חרוצה (as *Ezechiel* ingeminateth) *a ſword, a ſword, both ſharpe*, and *fourbiſhed*, and the *ſtrings* of *his bow* make ready, againſt the face of the rebellious. Thus ſaith the *Lord God* of hoſts, the mighty one of *Iſrael, ah, I will eaſe me of mine adverſaries, & auenge me of mine enemies.* All which *doth iuſtifie God in his ſaying, and cleare him when he is iudged.* For as his *prouidence* numbreth *our haires*, ſo doth his *iuſtice* our *ſinnes*; whereof as none is ſo *waighty*, (without finall *impenitency*) that *may not be forgiuen*: So none ſo *ſleight*, (if he once enter into iudgement) that weigheth not downe to hell.

Dan. 5. 27. Ier. 2. 31. Eſay 1. 2. Ier. 2. 10. 11 Cap. 21. 9. Pſal. 21. 12. Eſaiah. 1. 24 Pſal. 51. 4. Mat. 10. 30.

5 This may be a *caueat* for vs, (*Beloued*) firſt to beware of the *leaven* of the *Romiſh Synagogue*, who frame *indulgences* for *Gods law*, and *come with peace, peace*, when *death is in the pot*. Which that we may the

more vnderstandingly deeme of, It shal not be amisse to touch a little on the *positions*, of their chiefest *patrones*. In which I intend to bee exceeding briefe, as aiming rather, at our owne *reconciling* with God, then quarrelling with such *obstinate* adversaries. Bellarmine *de amissione gratiæ, & statu peccati*, besides other *foure divisions* of sinne, which he there relateth, hath this for the fifth, which he only standeth vpon throughout that whole book. *Of sinnes* (saith he) *some are deadly, and divert a man wholy from God*, others, *veniall*, which *hinder him only a little*, and those he tearmeth not so, *ab eventu*, (with St *Ambrose*, and *Augustine*) because it pleaseth God in mercy vpon repentance, through *Christ* to pardon them (as *Wickliffe*, *Luther*, and *Calvine*, most strongly ever maintained, against the *schoolemen*:) but *ex natura sua & ratione peccati*, being such, as crosse not charity so in their nature, *vt si vellet Deus non condonare*, (it is the very *vpshot* of the booke before cited) that *if God would not pardon them*, but (as it were) in iustice doe his worst, he could punish them no further, then with *temporall afflictions*. They stand with *perfect charity*, saith [a] *Scotus*: Remitted they may be *without any infusiõ of grace*, as [b] *Gregorius de Valentia* the Iesuit peremptorily defineth: they make vs not *spotty*, or *odious*, in the sight of God, according to the *gentle* [c] *censure* of the *Devines of Collaine*, and therefore deserue not *hell*, but *purgatory*, if [d] *Aquinas* may be beleeved. And to make it yet

Lib. 1. c. 2. Lethalia, quæ hominẽ plane avertunt à Deo. Venialia, quæ nonnihil impediunt cursum ad Deum, non tamen ab eo avertunt, & facili negotio expiantur, &c.

Lib. 1. de Amission. grat. & statu peccat. cap. 14. Pœnam temporalem tãtùm, non autem sempiternam exigere possit.

[a] *In 4. sent. dist. 17.* [b] *Tom. 4. disp. 7. q. 4. part. 2.* [c] *Censura Colonienſis.* [d] *In quartum sent. d. 21. q. 1.*

more

more plaine, how *bold* they can bee with *Gods Iustice*, we need *not repent* for them saith *Andradius*, with *Bonaventure*, in his 5th. booke *of the defence* of the *Councell* of *Trent*; neither say to God, *forgiue vs our trespasses*, as the *Rhemists* would father on *St Augustine*, at the 8. verse of the 7. chap. of the Epistle of *St Paule* to the *Romanes*. When God had given a commaund to *Adam*. Gen. 2. 17. *Of the tree of knowledge of good and evill, thou shalt not eate, for in the day thou eatest thereof, thou shalt die the death*; the *Serpent* comes with a *countermaund, yee shall not die at all*, as though Gods meaning, and his words, had beene cleane *contradictory*. And is not this the dealing of our *Adversaries*, in this present controversie? For if every one be *accursed, that fulfilleth not all the commandements*, Levit. 26. 14. *all his ordinances*, Deut. 28. 15. *whatsoever is written*, Gal. 3. 10. If he violate, *the first, and greatest commaundement*, Mat. 22. 37. *who loveth not God, with al his heart, and with all his soule, and with all his minde*. And πᾶσα ἁμαρτία ἐστὶν ἀνομία 1. *Ioh.* 3. 4. every the most *insensible staggering*, (as *Calvine* soundly vrgeth) commeth within the compasse, of one of these circumstãces; what presumption is it then, in any *Baalamite*, to bee hired to *blesse*, where the *Lord* hath *cursed*, and to say with *Ahabs prophets*, *goe vp and prosper*, when Gods word hath told vs, we *shall surely fall*. But *Bellarmine* hath devised certaine shifts, to delude all these evident places, as first *properly*, and of *themselues*; these are not *mandats* (saith he) but degrees, *of the same commaundement*. *Secondly*, such *places* are not to be *interpreted* of

Cap. 3. 4.

Num. 23.

1. Kings 22. 6.

Lib. 1. de Amiss. grat. & statu peccat. cap. 12.

vc-

venial sinnes, but of *mortall only*, where finding in his owne conscience, these *fig-leaues* to narrow to couer such apparant nakednesse; hee addeth *thirdly*, that we must not so *strictly* vrge whatsoever the law hath enacted *against venial sinnes*, because (which is his *fourth extraction* out of the *Schoole limbiques*) these are not against, but *besides the law*: and least all this should fail, he strikes it dead at the last, with such a qualification: though *these venial faults* may be *absolutely called sins*, and *are so tearmed in holy Scripture*; yet *perfectly* they are not so, being *conferred with mortall sinnes*, *& idcirco ex solis istis vocibus, de rebus ipsis non est pronunciandum. And therefore we must not speake of such matters, as the word of God directs vs*, but attend (as it should seeme) such *circumstances* as the *consistory of Rome* shal prescribe vs. But can such *husks* satisfie any one that hath a father to goe vnto? The Iewes *Massoreth* are thought to saucy, for disliking some words in the old Testament, as offensiue to modest eares, and adding their corrections in the margent, as though the holy *Ghost* had not knowne how to expresse his mind. But these are pidling *criticismes* to the *Cardinals animadversions*. With him *mandates*, must be *degrees of mandates*, and *contra*, shall be *præter*; he will haue a milder censure for *venial sinnes*, or the *text* shall *stretch* for it. God saith plainely *yea*: hee saies expresly *no*. But if such chaffe hold out waight in the *ballance* of the *sanctuary*, what proofes may Scripture yeeld to conuince heretiques? or heretiques not pervert to maintaine their owne fancies? The *arke*, and *Dagon*, *Christ*

Quamvis peccata venialia, si cũ mortalibus conferantur nõ sunt perfectè peccata, absolutè tamen peccata nominari possunt vt in sacris literis nominantur: lib. 1. de. Amiss. grat. & stat peccat. cap. 12.

and

and *Beliall*, *Bethel*, and *Bethaven* may be so vnited together. Antiquitie (I am sure) was little acquainted with such *subtilties*. Ποῖον ἁμάρτημα μικρὸν τολμήσει τις εἰπεῖν; who *dares to tearme* (saith *Basil*) *any fault little*: *& vae vniuersae nostrae iustitiae* (saith S. *Augustine*) woe to our best *workes*, or *righteousnesse*, if *without Gods mercy, they come to a scanning*. *Every offence* (according to *Gregory Nazianzen*) is the *death of the soule*, and clippeth it (in the *last line Gregories* opinion) from soaring aloft. And howsoever *Bellarmines* former shift may wind from these also: yet his owne men in reason should sit neerer to him. *Gerson*, *de vita spirituali Anim. Lect.* 1ª. oppoleth himselfe purpolely against this absurd distinction of the *Schoolemen*. *Richardus* seconds him, *Almaine thinks no otherwise*: *Roffensis*, *ioines with them both*. *Durand* so prooueth, that every sinne in his own nature, is not only *besides*, but *against Gods law*, that *Caietane* is faine to come with this old *Catholicon*, *simpliciter*, and *secundum quid* to helpe out *Thomas* his master, 1.2.q.88.art.1. and yet all will not serue. To hasten to a more profitable vse, *Michael Baius*, not long sithens *professour* of *Diuinitie* in *Lovain*, acknowledgeth iust so much, that every sinne is *mortall in its owne nature*, as we contend for. And all the world may see, that these *Task-masters* can shew no other warrant, for gathering *this stubble*, of *veniall sinnes*, in the sense they vrge it, but only from the *Romane Pharaoh*, to make *bricke* in *Purgatory*. But this auailes not in *Gods* court (Beloued) and therefore our *plea*, must be cleane altered. For *his thoughts* are *not*

2. *Sent. dist.* 42. *q.* 6.

Cap. 25. 5. *our thoughts*, nor *his waies our waies: Esay. 55. 8. Behold*
6. (saith *Bildad* in the booke of *Iob*) the *moone hath no light*, and the *starres* are *vncleane in his sight*, and will a *worme*, or *shadow*, *a bottle in the smoake* stand vp to try titles with him in iudgement? *If thou Lord wilt bee extreame to marke what is done amisse*, O Lord, *who may abide it?* That which *vineger* is to the *teeth*, *smeake* to the *eyes*, a *carcase smell* vnto the nose, a naked dagger to the heart: more is the *smallest faultring* of mortall man to the *infinite iustice of Almightie God*. Never can there be the like *antipathie*, or *deadly feud*, betwixt the most hostile creatures that ever were created, as betwixt the *author of all goodnesse*, and this *Divels brat sinne*. It crosseth his very nature, and hee must needes
Pſ. 130. 3.
Iude. 6. crush it; it contemneth his prerogatiue, & therefore
Gen. 3. 24. may not be tolerated. It threw the *Angels* out of
Gen. 19. 24 heaven, *Adam* out of *Paradise*, burned *Sodome*, disin-
1. King. 15 herited *Sauls* posteritie, plagued *Dauid*, rooted out
29. the whole families of *Ieroboam*, *Baasha*, and *Ahab*:
1. King. 16. plucked at length the most *beloued sonne* out of the
12. bosome of his *Father*, to die ignominiously in the ha-
2. King. 10. bit *of a seruant*. And yet such is our senseleſſe ſtupidi-
11. tie, and vngratefull perverſneſſe: we *drinke iniquitie* like *water*, and diſtaſt it not, acknowledge Gods heavy indignation against it, and regard it not: ſee the dungeon ready to receaue vs, the ſcourges to torment vs; the plagues to befall vs; and yet by any maner of repentance ſhunne them not. Who preſumeth not on Gods mercy, as though hee were not iuſt? and is not bolder to offend this *king of kings*, the

the

the meaneſt neighbour or friend he hath? what examples terrify vs, or terrours effect, or effects declare that we incline not to the poſition of *Davids foole*, who hath *ſaid in his heart that there is no God*? Pſ. 14. 1. After ſo long *teaching*, and often *hearing*, many *threats*, and often *puniſhments* by *famine*, *peſtilence*, and *waters*, remaine there not *Chams* amongſt vs, who diſhonour their *parents*? *Iſmaels* that *mocke*, and *Eſaus* that *vow revenge* againſt their fellow members, and naturall brethren, *Ioabs*, to *kiſſe*, & *ſtab*, Abſolons, to *flatter*, & *rebell*, *Phariſees* for *outſides*, & *Sadduces* for *beleefe*, that rate at a *meſſe* of *pottage*, their heavenly *birth-right*. *Iudas* once ſold his *maſter* for *thirtie peeces of ſilver*, but we *often* part with him, and commonly for halfe the mony. What *ſophiſtications* vſe we not to gild over, and extenuate ſinnes: not only to poyſon our ſelues, but alſo to draw on others? To be *drunke*, and *frequent lewd company*, is now to be *ſociable* and *Iovial*: *ſwearing*, a note of *reſolution*: *gulling*, of a good wit: cheating, of a tried experience: extorting covetouſneſſe of a *carefull providence*, and *damnable diſſimulation* of a notable headed *polititian*. How many of our greener yeares, affect not rather the name of a good fellow, then of a good Chriſtian? come at *Sermons* as at *Plaies*, to *cenſure*, rather then to *practiſe*; & take vp all new *faſhions*, both in *garbe* and *complement*, except that *newneſſe of life*, which our *Saviour* commendeth. But I tel thee (my good Chriſtian brother) theſe leakes are not ſo little, but they may quickly *ſinke thee*, the very touch of this *pitch* is ſufficient to

defile, and thou tread but on the *egges* of this *wily cockatrice*, thou ſhalt preſently perceaue that there lurked a *ſerpent*. Were the *Angels* puniſhed *eternally* for ſinning once, and thinkeſt thou to *ſtand out in iudgement* with ſo many tranſgreſſions? muſt our *thoughts* be ſcanned, and ſhall our *words* eſcape, or our *workes* be condemned, and yet our *actions* pardoned? Be not *deceaued, God is not mocked.* Inclinations, motions, intentions, our moſt ſecret, and lighteſt ſinnes, are as *Elies ſonnes*, they will *breake* our *neckes*, if wee breake not off them. Gods *word* is a *two edged ſword*; which muſt kill our *faults*, or vs; and if we ſtumble, and daſh
Mat. 21. 44. againſt the *corner ſtone*, it will fall vpon vs, and *grinde vs to powder.* For as one ſparke of fire may burne a whole citie, & one naked place in an armed man (ſaith *S. Chryſoſtome*) giue way to a deadly wound: ſo the leaſt graine of ſinne vnrepented, may drawe ſuch mountaines of miſeries vpon vs, which all that wee can doe, or ſay (without Gods infinite mercy) ſhall never be able to remoue. O that we would therefore deale with theſe vanities, as *Ioſeph* did with his *Miſtris*, and breake out at the firſt aſſault into this or the like a contemplation. Thus and thus hath the Lord done for me; he brought me into this world, to overcome this world, that by contemning this, I might enioy a better. Doe not all creatures ſerue me, that I ſhould ſerue him? and haue I ought of mine owne, but only by his bountie? how then ſhould I doe any wickednesſe, and ſinne againſt him? who beholdeth my leaſt backſlidings, and will ſurely puniſh them. He

ſpared

ſpared not the *naturall branches*, and ſhall I haue an indulgence? hath his *ſonne* ſuffered to redeeme his *enemies*, and ſhall his enemies eſcape that contemne his ſonne? No certainely (Beloued) hee is iuſt, as well as merciful: if thou turne from his *ſtatutes*, thou ſhalt be *ouerturned*. In a day that thou *lookeſt not for*, and in *an houre* that thou art not *aware of*: the *ſnares of death* ſhall ouertake thee, and *paines* of *Hell* ſhall compaſſe thee *round about*. Thine *Aduerſary* ſhall not onely *deliuer thee to the Iudge*, but the *Iudge deliuer thee to the Seargeant*, which is the *ſecond circumſtance* I before propoſed, and followeth to lead further your iudicious conſiderations. Mat. 24.50. Pſal. 18.

7. *The Iudge ſhall deliuer thee to the Sergeant.* This Iudge all conſent vpon to be *Chriſt*, to whom the *father hath committed all Iudgement*. Ioh. 5. 22. For though the *Apoſtles* are ſaid alſo to *iudge*, Luk. 22.30 and the *men* of *Niniveh*, *Mat. 12. 41.* yet this is but by way of *aſſeſſion*, or *approbation*, as the the *ſchoole-men* *expound* the former; or *exemplarily*, as produced to *conuince others*, who haue leſſe profited by greater meanes (as *Beza* and *Piſcator* intimate of the latter) none having *abſolute authority*, but he *to whom all power was giuen*, Mat. 28. 18. Next what this word ὑπηρέτης ſhould ſignifie (for which *St Luke* hath στρατηγὸς, the *Syriac*, גבירא the *Rhemiſts* and our laſt tranſlation, *officer*, D. *Fulke Miniſter*; ſome old tranſlations, *Doomeſman*, and wee here *Sergeant*) there is ſome ſmall difference. *St Ambroſe* and *St Auguſtine*, would haue it to be the *good Angels*, becauſe theſe are ſaid, to *miniſter*

Aquin. ſup. plem q. 89. ar. 1. Lomb. lib. 4 c. 18. In. 12. Mat Luk. 12. v. 58. *Vid. Bell. lib. 1. de Purg. c. 7.*

ster to our Sauiour, in the *former chapt.* at the 11. verse; *to come with him, cap. 16. 27. to gather the tares, chap. 13. 30.* But *Chrysostome, Gregory, Theophilact, Hugo, & Abulensis*, together with the *Ordinary glosse*, doe thinke it rather the *Deuils office.* For these are the *cursed iaylers* of the *damned*, which must accompany them *eternally* in *euerlasting fire.* Mat. 25. 41. both opinions are probable (*saith Bellarmine*) *Piscator* ioines them together, & *Buccaseus* shews the reason. The *goats* (saith he) are *deliuered to the good Angels*, to be *seperated* from the *sheepe*, and from thence to the *euill*, to be *tortured* for euer. Whence I gather in steed of many, this one generall obseruation

Ibid.

In hunc locum.

That there shall be a Iudgement hereafter, wherein euery man shall receiue according to his works.

8 I need not be curious in proving this point, which is receiued as a *principle*, in the *articles* of our *faith.* That *Sadducie*, which denies it, denies also *God*, & shal sooner feele it, then haue time to prevent it. *In a moment* in *the twinckling of an eie*, at the *terrible sound of the last trumpet*, the *sonne of man shall come in the clowds of heauen, with all his holy Angels in power and great glory*; when the *sunne* shalbe *blacke as sackcloath of haire*, the *moone* like *bloud*, the *starres* fall vnto the *earth*, as a *figge tree casteth her leaues*, the *heauens depart as a scroll rolled*, and euery *mountaine, and Ile* mooue out of their places; when the *earth melteth*, the *sea roareth*, the *elements dissolue, nations howle*, al the world flasheth with the terrible and all-consuming *flames*, mentioned by the blessed Apostle *S. Peter*; then shall *wee all appeare* be-

1. Cor. 15. 22.

Mat. 24. 30.

Rev. 12. 5.

2. Pet. 3. 10

before the Iudgement seat of Christ, Rom. 14. 10. that *every man may receiue according as he hath done.* 2. Cor. 5. 10. And here (beloved) in a matter of so serious importance, it should be idle for me, to breake out into the *mazes*, and *vagaries* of the *schoole men*: as to determine with the *master* of the *Sentences*, *that this last fire, shall as the first flood*, rise iust *fifteene cubites* aboue the *tops* of the *highest mountaines*; or with *Nicholas de Orbellis*, that the *material crosse*, whereon our *Saviour* was *crucified*, should be carried (as a mase) *before him*, when he commeth to Iudgement, or with *Aquinas* and the rest of that side, that the *place* of this *iudgement*, shall *be in the aire*, right against *mount Olivet*, over the valley of *Iehoshaphat*. Well saith *Artemidorus* in his *Oneorcritiques*, *no dreames of a private man, may haue a publike interpretatiō*. For what should we speake in such *obscurities*, that the Lord putteth not into our mouthes? That which *Lumbard* hath of the authority of *Angels* in this busines, *Puto hoc non arte sciri, quàm videatur*. I thinke it cannot be *knowne*, before it be *seene*, or at least revealed, and *S. Augustine* somewhere of *originall sinne*, never be so *inquisitiue*, how thou hadst it from thy *parents*, but labour to be *cleared of it* by the merits of thy *Saviour*; may serue vs here, to curbe our curiosity. Let it not be thy care, to conceiue, *where*, and *when*, and with *what circumstances*, this iudgement is to be holden, but *there*, and *then*, and by *good assurances*, to be delivered fō the horrible dammages thereof. Two kindes of *Iudgements* the *scripture* mentioneth, on which wee may safely

4. *Sent. dist.* 47.

Ibid.

In supplem. q. 88. *art.* 4.

4. *Sent. dist.* 47.

Epist. 24. *ad Hieronym.*

safely build. The first a *particular*, the second a *general*. This for the *soule* alone, at every mans severall departure, as that of *Dives* and *Lazarus*, Luke 16.22.23. That for the *soule* and *body*, and *all men together*, at the *last day* after the *vniuersall resurrection*, Heb. 9.27. The first respecteth vs (saith *Aquinas*) as *private persons*; the second as *parts* of *mankind*: neither shall that be recalled, or mitigated in the *second*, which was determined in the *first*: but rather *published*, what there was *privately* passed, and what was in the *particular* began, in the *generall* shalbe consummated, by revniting the soule and body everlastingly together.

Kbi supra q. 88. ar. 5.

8 In both which, could we but thinke of with deliberation, the most strict, and severe proceeding of Gods vnmooueable *iustice*, it would coole our courages, and take downe the presumption, that now so lauishly runnes on in the store of Gods mercy. For though in this life, his *eares be open*, *to the petitions* of the penitent, yet hereafter when he returneth to *execute Iudgement*, hee acknowledgeth that *he is a hard man, reaping where he neuer sowed*, and *gathering, where he strowed not*. Who for offending *a little one*, will inflict a heavier punishment vpon the guilty, then the *casting him into the sea*, with a *milstone about his necke*, & for defect alone of a *wedding garment*, will adiudge an invited *guest*, to *vtter darkneſſe*. And now (my beloved brethren) was *Adam* so hardly censured, (as it is thought) for one *apple*? The *Angels*, for a *thought*: *Moses* and *Aaron* for once *doubting*: all *Israell* for *Achans* taking one *wedge* of *gold*: the whole *tribe* of *Beniamin*

Mat. 25.26

Mat. 18.6.

Mat. 22.13

Iamin, for forcing of *one woman*: and shall we thinke, in that *terrible day* of the *Lord*, a day of *darknesse and dimnesse*, a *day of clowdes*, *and stormes*, before so *iust* a *Iudge*, so many *accusers*, for so *hainous*, *voluntary*, and *continued* crimes, it is possible for vs to escape vnpunished? *Fælix* trembled whē *Paule* preached of *iudgement*: & *Lemnius* reports of a young man of the Emperour *Charles* his court, who for horrour of the execution, he was the next day to suffer, in one night became white, both in his *head* and *beard*. But could we but restraine a little our thoughts, to the meditation of these fearefull *assises*, it would stop our lewd courses (as the *light* from heaven did *Saules*) and make vs to cry out with him, *Lord what wilt thou that we doe*? For alas how will all our *Gallants*, and *Swaggerers*, behaue themselues in that perplexitie? all our *hypocrits*, and *extortioners*? all our *drunkards*, and *Adulterers*, when the Iudge shall come in this terrible maiestie, this to *fanne*, this to *purge*, this to *separate*, the *corne* from the *chaffe*, the *wheate* from the *tares*, the *sheepe* from the *goates*, without *pity*, *pardon*, or *partialitie*? which way will they beturne themselues? what *Apologies* will they make? whose helpe and counsell can they vse, in so desperate, & suddaine an extremitie? who? where? what thing can yeeld consolation? whē the *Lord* once *bloweth* against them (as the *Prophet* speaketh) *with the fire of his wrath*? *Aboue* them (as *Anselme* describes it) an *angry Iudge*, ready to condemne them, *beneath* a *gaping chaos*, with greesly *fire* and *brimstone*, eternally to ingulfe them; on the *right*

Act. 14. 26

Lib. 2. de complex. cap. 20.

Act. 9. 6.

Ezech. 21. 31.

hand, their *sins* accusing, on the *left* hand *vgly feinds* to dragge them to execution: within, *a gnawing conscience*; without, *loathsome companions*, the *world burning*, all *creatures amased*, the last sentence thundred
Mat.25.41 out in this dreadfull manner: *Goe yee cursed of my Father into everlasting fire, prepared for the Divell & his Angels.* Vpon the pronouncing of which, what imagination can conceaue, or tongue of men & Angels expresse, the ruthfull and dismall departing of the damned reprobates? Parents, from their childre, Husbands from their Wiues, Brothers and Sisters from each other, so to be sundred, that never pity, or comfort may afterwarde bee expected; this is that which should sticke closer to the *brawny hearts* of
Ind.3.21. our careless worldlings, then *Ehuds dagger* did to fat *Eglons*: and awake them to looke about, whiles space, and place is granted. O my deare Christian brother, then thou shalt truely finde, that this is no bugbeare, wherewith we are threatned at this present: one *cup*
Mat.10.42 *of cold water giuen*, one pleasure abandoned, one iniury indured here in this world for *Christs sake*, but especially the *treasure* of an *vnspotted conscience*, shall giue thee at that instant greater comfort then al the dignities, and delights of a thousand worldes. But thou supposest this farre of, and therefore the lesse regardest it. Senseless, and inconsiderate as wee are, haue we beene so often deluded, and yet discerne not this last, and deadliest bait, of that *old serpent* the De-
Act.1.7. vill. It is not for vs (I confesse) to know the *times* and *seasons*, *which the father hath put in his owne power*: and

there-

therefore to particularize with some, that the [a] *Turkish Monarch*, shall haue its *period*, iust 81. yeares hence, and the *Papacy* 71. or with [b] others in like curiositie, that the *end* of *the world* shall fall, within the compasse of those *dosen* yeares betweene 1688. and 1700, is more then my *Algorithme* findes *demonstration* for: yet if by a *cloud*, wee may coniecture of a *storme*, and by the *budding of the fig tree*, that *summer* is neere at hand, warrantable it is to teach at this present, which the *Apostle* S. *Iohn* did 1500. yeares sithens, that *these are the* [c] *last times*, which how much longer they are to *last*, neither the [d] *Angels*, nor any creature can exactly *assure vs*. *Ionas* had for the *Ninivites*, [e] yet *fortie daies*: but for ought wee knowe within *fortie houres*, this time may come, when time *shall be no more*. For what *signes* thereof are mentioned in *Scripture*, which are not already *fulfilled*, or what summons haue beene omitted to warne vs to prouide. *False Christs* were to come, and they haue beene discouered, *persecutions to arise*, and they haue beene endured. *Antichrist* to be reuealed, and behold he is conspicuous, with his *Locusts* & followers: *wars*, and *rumours* to trouble all the world, and they haue beene *felt*, and *heard*: *pestilence*, and *famin*, *earthquakes*, and *strange prodigies*, *false Prophets*, and *false brethren*, *increase of iniquitie*, and *frosennesse of charitie*, what man so simple that speakes not of, and daily almost complaines not? Two signes only remaine which cā be doubted of. The *preaching* of the Gospell *throughout the world*, & the cōuersiō *of the Iews to Christianity*.

[a] *Brightman in c. 9. Apocalips. Ann. 1696 vltimus est terminus Turcici nominis.*

[b] *Napeir prop. 14. c. 116. Alsted. præcog. Theol. cap. 16. vbi vid. plura de fine Mundi pag. 526.*

[c] 1. Ioh. 2. 18.

[d] Mat. 24. 36.

[e] Cap. 3. 4.

2. Thess. 2. 8.

But the first (according to most writers) was accomplished in the *Apostles* time. For *went not their sound out through all the earth, and their words vnto the ends of the world.* Rom. 10. 18. or at least now is, as *Io. Fredericus* (in a peculiar tract) hath shewed by spreading the *Gospell* amongst the East *Indians*, and *Americans*. And for the latter, though *Chrysostome, Hilarie, Ambrose, Hierome*, and *Augustine*, with divers of our *new writers*, very probably collect, that before the ende, there shall bee a *generall conversion* of the *Iewes*: yet *Calvin, Bucer*, and *Musculus*, with divers others of good note, expound that *Israel of God.* Rom. 11. 26. (the only place that intimats such a matter) either *allegorically*, of the *faithfull*, or of some persons, to bee *converted* in all ages of the *Iewish* nation: All falling at length on *Origens vncertaintie* in this point. *Quis autem sit iste omnis Israel*: what all that *Israell* is, that shall be saued, he only knoweth, and his *sonne* that saveth them. Small hope may therefore be grounded on such *ambiguities*. To these if we furder ad the prophesie of *Rabbi Elias*, not disliked by most of the ancients, and the *Cabala* of *Rabbi Isaac* on the first verse of *Genesis*, related by *Genebrard, Chronol. lib. 1.* which all driue at the period of 6000 yeares. By the *Septuagints, Iosephus, Eusebius, Augustines, Isidores*, & *Alphonsus* the *Astronomers* account, this date is out already. And according to the truer supputation of those that follow the *Hebrew text*, not far frō finishing; the *times for the elects sake being to be shortned.* What is left therefore (B.) for vs, but to *watch*, and *be ready* (as our

Vid. Pareum in 11. cap. ad Roman. Dub. 18.

Vid. Marlorat. in Rom. 11. 26

our *Saviour* counselleth, least our *master come*, & the *bridegrome passe*, and this *day as a thiefe overtake vs* when we are least provided of it. *St Hierome* professeth, that *whether he eate or drink, or did any other thing*, this voice did alwaies seeme to trumpet in his eares, *Surgite mortui & venite ad iudicium, arise you dead and come to iudgement*. And nothing can better vs more, then the remembrance of this like sentence, vttered by our *Sauiour*: *Come giue an account of thy stewardship, for thou maiest be no longer steward*. Certainely there can be in this case but two kindes *of deliuerings*, the *first from our sinnes*, to a better *estate*; the *second, for our sins* to an incensed Iudge. If the first befall thee, no happynes can be greater then thine; but if the secõd, without redresse thou shalt be *cast into prison*: which is the last *circumstance* I before proposed, and will hasten by reason of the time briefly to conclude.

10. *And thou be cast into prison*: בית אסירא saith the *Siriac, domum vinctorum*; to wit by the *Sergeant*, to whom the *Iudge* delivered thee. That which breeds here a scruple, is what this word *prison* should signifie. *Conveniunt similiter omnes* (saith *Bellarmine, lib. 1. de purgatorio, cap. 7.*) All *Interpreters* concurre in this, that by this prison is meant *hell*: & thus farre he speaketh *ingenuously*. But marke the *poore shifts* of so great a *scholler*, to set vp his *Dagon* againe, that hath so often fallen before the *Arke of God*; hee is faine to *rake hell* it selfe, to finde out *Purgatory*. For this he goeth onward, *In quo tamen multæ sunt mansiones; aliæ pro damnatis, aliæ pro his qui purgantur*. In this *hel* notwithstan-

standing are many *mansions*, some for the *damned*, others for them which are to be *purged*. But a more *ample map* of this place, we haue in his *second booke* of *Purgatory*, and *cap. 6.* where having reiected 7. *opinions*, cõcerning this *subterraneall Geography*, the 8th he borroweth from *the schoolemen*, & seemeth to approue. That this *infernum*, or *hell*, is a place within the *bosome*, or *bowels of the earth*, diuided (as the higher regions) into *4. parts*, whereof the lowest *sinke*, or *colehouse*, is *hell*, next aboue that, *Purgatory*, then *Limbus infantum*, where children go, that die *vnbaptised*, aboue all, *Limbus Patrum*, where the *Patriarkes* were faine to lodge, before *Christs passion*; but then were remoued, and the place left empty. This scantling of time, will not permit me, to examine all particulars, how our aduersaries could come to so perfect notice of all these places, as also so *distinctly* to vnderstand, what *persons* are there to be *purged*, and for *what sins*; how *grieuous* the *punishment* is there inflicted, by *deuils*, in a *corporall fire*, how long it shall *endure*, what *suffrages*, *masses*, or *indulgences* will *assuage* it, or *remoue it*, that the *soules* can neither *merit*, or *demerit* in such a case, that they are *alwaies certaine*, of their *eternall salvation*, & this to be firmely *beleeued* as an *article of faith*. It will aske (I say,) more time, thē your patiēce can allow me, I wil strike therefore at the root, and so passe along. To make al this good vnto vs, *Bellarmine* produceth 10. places out of the old Testament, and so many more out of the new. To al which in generall I answere. First out of *Bellarmine* himselfe

Vid. Bellar. vbi supra.

in

in the *last chapt:* of his *first booke* of *Purgatory*. Where being vrged by *Peter Martyr*, and our men, that *Purgatory* is not found in scripture, and therefore can be no matter of *faith*; hath nothing to say but this, *Ad primum ergo respondeo, non est necesse vt Scriptura vbique omnia dicat. It is not necessary that the scripture should every where mention all things*, especially where it may be patched vp with *Apostolicall traditions*. On which when *Bellarmine* also relyeth, for the proofe of this *Ignis Fatuus*; what doth he but in effect, (as *Iunius* well notes against him) overthrow his scripture forces? Sith *traditions* take no place but where scripture faileth, by his owne doctrine in his *first generall Controversie*. But as that lunaticke *Thrasylaus* mentioned by *Horace*, and *Athenæus*, thought all the *ships* to bee his *owne*, that arrived in the *haven* at *Athens*: so where soeuer there is *fire* doubtfully mentioned of in *scripture*, our aduersaries straight conuey it, to heate *purgatory kitchin*. Secondly, I answere in particular, to the *words* of my *text*, which he especially buildeth vpon. First, that they are *symbolicall* (as himselfe confesseth) and therefore according to *Aquinas* and their owne *schooles*, *proue nothing*. Secondly, whereas this particle *till*, or *vntill*, may seeme to enforce a *deliverance* frō this *prison*, & so by some shew of consequence, *their purgatory*, the *argument* being thus framed. *Thou shalt not come out, vntil thou hast paid the vttermost farthing; therefore, afterward thou mayest come out:* S. *Augustine* (as he acknowledgeth) instanceth against this, both by that place of the *Psalmist*, *Sit thou on my right hand*

In eundem locum.

Lib. 4. de verbo dei non scripto.

Lib. 2. Epist. L 12. De ipnosop: Conuenit inter nos & aduersarios ex solo literali sensu petidebere argumenta efficacia.

Bellar. l. 3. de verbo Dei. cap. 3.

Lib. 1. de purgat. c. 7.

vn-

Ps.110.1. *vntill I make thine enemies thy foot-stoole*, as also in that
Mat.1.25. of the *Evangelist*, *Ioseph knew not Mary, vntill shee had brought forth her first begotten*. Where the first implyeth not, that after *Christs enemies* were subdued, hee should sit on Gods right hand no longer, nor the latter helpeth the *inference of Helvidius*, that after our *Saviours* birth, *Ioseph* knew his wife. St *Augustine* therefore concludeth, that *donec* in this place signifieth, *non finem pœnæ, sed continuationem miseriæ*: not *an ende of paine*, but *the continuance of misery*; *Semper solues* (saith *Hugo* out of *Remigius*) *& nunquã persolues*. Thou shalt ever be *paying*, yet never *satisfie*. Which exposition *Calvine*, & *Bucer*, & *Musculus* doe not only embrace: but *Anselme*, and *Beda*, *Thomas*, and *Gorram*, *Ammonius*, and *Avendaño*, *Maldonate*, and *Ianſenius*, with I know not how many of their owne consorts. But *Bellarmine* vrgeth this further, and therefore we must
Vbi supra. further follow him. *Exempla B. Augustini non satisfaciunt* (saith he) *S. Augustines* examples, or *instances* satisfie not. For in the first; *Sit thou on my right hand, vntill I make thy enemies thy foot stoole*, although I cannot inferre, therefore afterward Christ shall not sit on Gods right hand; yet this is a necessary consequence, therefore there shall a time come, when *Christs* enemies shalbe made his footstoole. So in the second, *hee knew her not*, *vntill shee had brought forth*. Though I cannot gather, therefore he knew her afterward, yet this I may argue, therefore shee was to bring forth. And no other is the cõsequent in this place, *thou shalt not come out vntil thou hast paid the vttermost farthing*.

there-

Therefore *there ſhall be a time, whē the vtmoſt farthing ſhall be paid.* But to this vtmoſt ſtraine of *Bellarmines* ſophiſtrie, a meane *Logician* may eaſily anſwer; that all this concludeth but a *neceſſitie* of the thing to bee done, not a poſſibilitie of the partie to be able to doe it. *Oſtendit debitum ſolvendum* (which I take to be the meaning of *Piſcators* anſwer) *non debitorem ſolvendo*: If it argue the *debt* to bee paid; it inricheth not the *debtour* to be *able* to pay it. So that by *equipollency* it falleth to be ſuch a *connexiue propoſition. If thou pay the vtmoſt farthing, then thou maiſt be deliuered*; which I deny any man can ever pay (hauing by offending an *infinite God*, deſerued an *infinite puniſhment*) and therefore muſt alwaies lie by it. For if *ſome paines* may ſatisfie Gods iuſtice in *Purgatory*, for a ſmall offence; ſhould not greater paines proportionably in *hell*, doe the like for a greater offence, and ſo by conſequence the *devils themſelues* (which was *Origens* errour) in time might be freed? The *Fathers* father not (howſoever *Bellarmine* martiall them) this *glowing* & *locall Purgatory*; but rightly vnderſtood, are as far ſō it as it from truth. For they make it not a *hot houſe*, for the *ſoules of the elect*, farmed by the *Pope* to the *Deuill* at a yearely rack rent: but *abdita quædam receptacula* (as *Lombard* hath rightly deliuered out of *ancient learning*) certaine *vnknowne places of repoſe*, where being purged at their *diſſolution from the body*, by vertue of *Chriſts paſſion*, they *reſt from their labours* in expectance of the *complement* of that *ioy*, which they ſhall receaue *together* with the *body*, at

In 26. ver. 5. cap. Mat.

4 Sent. diſt. 45.

Lib. de peccat. Merit. & Remiss. cap. 28. Vid. Tabulam. Mercat. univers

the reuniting againe, in the *generall resurrection*: wherefore *S. Augustine* concludeth, *Non est vllus vlli locus medius, vt possit esse nisi cum diabolo, qui non est cum Christo.* Iust therefore as some *Geographers* for prooving of a *black rocke* many hundred miles about, directly vnder the *North pole*; send vs to *Gyraldus Cambrensis*, he to a *Priest* of *Norway*; the *Priest* to an *Oxford Magitian*, who was carried thither to see it by the *Devill*, if we will beleeue the narration: So the best prooses of our *aduersaryes* for their *Subterranean Purgatory*, come by many deductions, from the same *Author*, as it appeareth by the divers *apparitions* they so confidently alleage for it. But wee taking *parabolically* this *prison*, for no better place then *Hell*, may resolue without difficultie on this position.

That the wicked shall be turned vnto Hell, and all the people that forget God.

11 I take it in the words of the *Prophet Psal. 9. 19.* to cut of all occasion of farder proofe. The *vse* is a terrour to careless worldlings, that runne the *broad way* spoken of by our *Saviour*, and never marke where it leadeth. Come on therefore thou inconsiderate and retchlesse *Christian*, and looke before thou leapest, and if thou wilt needs to this prison, see thy entertainement. Horrible (out of doubt) was that *storme* of *fire*, and *brimstone*, which consumed *Sodome*, & the cities of the *plaine*. And fearefull was that *seventh plague of Egypt*, *Thunder*, and *haile*, and *lightning running* vpon the *ground*. And inferiour to neither, was that prodigious death of *Corah*, *Dathan*, and *Abiram*, when

Gen. 19. 3.
Exod. 9. 23
Num. 16.

when the earth opened her iawes, and *swallowed thē aliue* into the pit with all their *goods* and *families*: but these are but a *preface*, a *sparke*, a *droppe*, a *nothing* to the everlasting *tortures* of Gods extreamest vengeance. Never *eye hath seene, nor eare hath heard*, nor heart of man hath conceiued, the infinite bitternesse of these *last vials* of *wrath*. A *bottomlesse dungeon*, a *lake* of Gods *wrath*, a *poole* of *fire* and *brimstone*, a gastly שׁוּל ᾅδης, ζόφος, τάρταρος, *pitchy mysts*, *deadly fogges*, *hideous confusion*, *chaines of vtter darknesse*. *Tophet* prepared *of old, deepe, and large, burning with fire*, and *much wood*, and the *breath of the Lord* kindling it as a *river of brimstone*: These very *names* of this *prison*, mentioned in scripture, should dant, and amate the most presumptuous worldling, that by altering of his course of life he might avoid the thing it selfe. Of which, should I but farther relate, the fearefull descriptions, frequent in *Fathers*, and *schoolemen*, (where in all notwithstanding come to short) I shoulde not as much racke your patience with horror, by reason of mine owne *insufficiency*, as abuse it with *prolixitie* by going beyond my time. O God! to depart from thee, to accompany the *Devill* and *his Angels*, to bee excluded *from heauen*, into *euerlasting fire*, alwaies scorched, and never consumed, ever dying, and never dissolved, sinking eternally, and never come vnto the bottome, weeping, gnashing, freesing, frying, without the least drop of hope, or hope of pity; I quake, & stop, and dare to go no farther. *O indignation of the almighty, fall not vpon vs, for our flesh trembleth for fear*

of thee, and we are afraid of thy terrible iudgements. We acknowledge our lightest offences, to deserue thy eternall anger, and this prison to be due, for our daily transgressions: but spare vs good Lord for thy Sonne, who sparedst not thy sonne for vs: let not the thought of our last end bee so the last end of our thought, that by forgetting thy iustice we neglect thy seruice, and presume in the least sinnes, to offend thy infinite Maiesty. Heare vs good Lord for thy Church, and thy Church for thy Sonne, and thy Sonne, for both; to whom with thee, and the holy Ghost, three persons and one God, be ascribed all honour, power, and dominion, both now & euermore. *Amen.*

FINIS.